

# African American Historic Places in South Carolina

The following properties in South Carolina were listed in the National Register of Historic Places or recognized by the South Carolina Historical Marker program from July 2020 - June 2021 and have important associations with African American history

State Historic Preservation Office  
South Carolina Department of Archives and History

**HM** = Historical Marker

**NR** = National Register of Historic Places

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## **BEAUFORT COUNTY**

### **HM - CAMPBELL CHAPEL A.M.E.**

#### ***NE OF CHURCH ST. AND BOUNDARY ST. INTERSECTION, BLUFFTON***

(Front) Built in 1853, this was originally Bluffton Methodist Episcopal church. Organized by whites, the church's 216 members in 1861 included 181 African Americans, who were likely enslaved to its white congregants. The church caught fire during the Civil War but survived. By 1874, local freed people began worshipping here as an African Methodist Episcopal (AME) church eventually known as Campbell Chapel.

(Reverse) Campbell Chapel was part of a wave of Reconstruction-era AME churches organized to serve southern African Americans' spiritual and educational needs. In 1875, it was one of two churches in the AME Bluffton Mission, which had 190 members. Since altered several times, the building was first purchased by nine founding trustees for \$500. Campbell Chapel congregants worshipped here until 2004. ***Sponsored by A Call to Action, Inc., 2020***

## **BERKELEY COUNTY**

### **HM - LAUREL HILL SCHOOL**

#### ***SANTEE RIVER RD. (S.C. HWY. 45), 500 FT. N. OF MILL RACE RD., ALVIN***

(Front) This is the last site of Laurel Hill School, which served African American families mainly from the community of Alvin. It was founded by the 1910s, when around thirty students attended. Classes were conducted in a wooden one-room schoolhouse and at a local church before moving to this site by 1940. A pair of cypress trees flanked the school's entrance off the road.

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(Reverse) The Laurel Hill School built here was a larger frame facility, painted white with a tin roof. It enrolled 147 pupils in grades 1-6 in 1953-54. The next year, it was one of several Berkeley County schools to close amid consolidation. The building here was later repurposed as the Alvin Community Center. It burned in 1979, and the Center moved into a site across the road in 1986.

***Sponsored by Alvin Recreational League, Inc., 2020***

#### **HM - KEITH SCHOOL**

***KEITH SCHOOL MUSEUM, 1509 CLEMENTS FERRY RD., WANDO***

(Front) This was the site of a one-room school for African American families in this area of Berkeley Co. It was located in the Berkeley Co. School District and is believed to have been built in the 1920s by descendants of local freedpeople. By the 1930s, it was known as “Keith School.” Approx. 70 students in grades 1-6 attended the school and were instructed by two teachers.

(Reverse) Local children attended Keith School until 1955. By its final years, the school had grown to four teachers and approx. 100 pupils. It was one of several Black schools to be replaced by Cainho Elementary (8 mi. N). In 1971, the Keith School property was deeded to the Wando Community Center. The original school was destroyed by Hurricane Hugo in 1989. Portions of its foundation remain by the road. ***Sponsored by Wando-Huger Community Corporation, 2021***

### **CALHOUN COUNTY**

#### **HM - MT. CARMEL BAPTIST CHURCH**

***1887 OLD BELLEVILLE RD., ST. MATTHEWS VICINITY***

(Front) Organized in 1870 by freed slaves, this Baptist congregation is said to have first met in a brush arbor before temporarily worshipping in the balcony of nearby Buckhead Baptist Church, the later disbanded congregation of their former owners. In 1871, six founding trustees acquired a 1-ac. lot at this site “to be used for the erection of a Church building.”

(Reverse) The first pastor of Mount Carmel Baptist Church was Rev. Joseph Michael (1837-1896), a farmer like many early members, who served until his death. For a century, the church performed baptisms in the creek 500 ft. NE, rights to which were granted them in the original deed. A cornerstone was laid in 1926. The church was brick-veneered in the mid-1970s. ***Sponsored by Mount Carmel Baptist Church and WeGOJA Foundation, 2020***

#### **HM - FORT MOTTE ROSENWALD SCHOOL SITE**

***FORT MOTTE RD., W OF SPIGNER RD., FORT MOTTE***

(Front) This site was the location of the Fort Motte Rosenwald School, one of two built in Calhoun County between 1924 and 1926. With support from the Julius Rosenwald Fund, the white and Black communities covered the \$3,700

total cost of the two-teacher building. The school was built for African American children in the Fort Motte community.

(Reverse) At least three previous schools have been located in this general vicinity. The first was an early 1900s public school, which was replaced by the Rosenwald School. The last was Fort Motte Elementary, a brick “separate but equal” school built c.1956 for grades 1-8. A few years after the 1970-71 desegregation of Calhoun Co. schools, the school at this site was closed.

***Sponsored by Calhoun County Museum/Historical Commission, 2021***

#### **HM - ST. MATTHEWS C.T.S. SITE**

***125 HERLONG AVE., ST. MATTHEWS***

(Front) St. Matthews County Training School (C.T.S.), one of two Rosenwald Schools in Calhoun County, was built on this 4-acre site. The 1924 brick school building cost \$13,500 and was paid for by public funds, monies raised by local African Americans, and the Julius Rosenwald Fund. The five-teacher building featured a hipped roof, central entrance, and banks of windows. As a C.T.S., it was centrally located to serve students from throughout Calhoun County.

(Reverse) St. Matthews C.T.S. offered special training for rural African American teachers and the Tuskegee model of industrial education. As a forerunner to modern high schools, a C.T.S. offered 2-3 years of advanced vocational training, mainly in agriculture and home economics. In 1949, the school was renamed for longtime principal John A. Ford (1889-1956). In 1954, the campus became Guinyard Elementary after a new high school was built.

***Sponsored by Calhoun County Museum/Historical Commission, 2021***

#### **HM - JOHN FORD HIGH SCHOOL**

***304 AGNES ST., ST. MATTHEWS***

(Front) In 1954, this became the new site of John Ford High School, a segregated school for African Americans. Previously known as St. Matthews Colored School and located on Herlong Ave., it was renamed for longtime principal John Andrew Ford (1889-1956) in 1949. The campus constructed here was funded by the state equalization program, an effort to preserve segregation by upgrading African American schools.

(Reverse) John Ford High School was an important social center for the Black community in St. Matthews. It remained all-Black until 1970, when a federal judge ordered Calhoun County School District 1 to desegregate. This campus subsequently became John Ford Middle School, which closed in 2009. In 2014, the facility reopened as the John Ford Community Center. Only the gymnasium and shop remain of the original school. ***Sponsored by John Ford High School Association and WeGOJA Foundation, 2020***

#### **HM - WEST END PUBLIC LIBRARY**

***1708 CALHOUN RD., ST. MATTHEWS***

(Front) In 1950, West End Calhoun County Library opened in a rented 4-room building off Calhoun Road to serve Black residents of Calhoun County. It was organized by local African Americans, who sought Calhoun Co. Public Library (CCPL) support to help secure resources. Its collection of 3,000 books originated from those given in 1937 by Rev. J.L.C. Riley of Lone Star to a library service run by the Works Progress Administration.

(Reverse) To provide a larger, more permanent facility for the library, a concrete block building was built here in 1960 on a lot owned by the Calhoun Co. Colored Teachers Association. Funded by a legislative appropriation, the 936-sq. ft. structure cost \$6,500 and could house 8,000 books. West End became a CCPL branch library after desegregation. It closed in 1996 after the retirement of its longtime librarian, Hennie Owens Parker. ***Sponsored by Calhoun County Resources, Inc., and WeGOJA Foundation, 2020***

#### **HM - CAMP HARRY E. DANIELS**

##### ***CAMP DANIELS RD., ½ MI. E OF STATE RD. S-9-203, ELLOREE VICINITY***

(Front) Opened in 1949, this 4-H camp for African American youth was named for state extension leader Harry Daniels (1894-1944). Fundraising and planning was led by extension leaders E.N. Williams, W. Johnson, G.W. Dean, M.B. Paul, and M. Price, with help from farm and home agents and 4-H members. The 267-acre camp included a dining hall, barracks, a lake, bath houses, and athletic fields.

(Reverse) When in operation, this was S.C.'s only 4-H camp for African Americans, hundreds of whom visited here each summer from around the state. Campers rotated weekly by counties from June to August. They participated in farm and home demonstrations, recreational activities, and leadership and citizenship programs. Camp Harry E. Daniels closed in 1964 after the signing of the Civil Rights Act. ***Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2021***

## **CHARLESTON COUNTY**

#### **HM - WESTON-GRIMKÉ HOMESITE**

##### ***E SIDE OF COMING ST., S OF MORRIS ST., CHARLESTON***

(Front) Archibald (1849-1930) and Francis Grimké (1850-1937), early 20<sup>th</sup> century activists for African American rights, grew up in a small 3-room house on a nearby back lot. Born on a plantation near Charleston, they lived here with their enslaved mother Nancy Weston (1812-1895) and brother John (b.1852) following the 1852 death of Henry Grimké, their white father and owner, and brother of abolitionists Sarah and Angelina Grimké.

(Reverse) Francis and Archibald were enslaved until 1865. They briefly attended the nearby Morris Street School before being educated in the North. They became vocal advocates of racial equality and settled in Washington, D.C. Archibald was a lawyer, NAACP leader, and consul to the Dominican Republic.

Francis was a Presbyterian minister and one of sixty signers of a 1909 call that led to the NAACP's founding. Their home no longer stands. **Sponsored by the Preservation Society of Charleston, 2020**

**HM - BIBLE SOJOURN SOCIETY CEMETERY**

**WITHIN CEMETERY, N OFF COOSAWATCHIE RD., LINCOLNVILLE**

(Front) The Town of Lincolnvile was founded in 1867 and incorporated in 1889 as a haven for African Americans. In 1891, town leaders established the Bible Sojourn Society Cemetery here on the farmland of Maria S. Eden. The 2.75-acre cemetery served as a community burial ground and was long associated with Ebenezer A.M.E. Church (1/2 mi. N), the town's first church.

(Reverse) For nearly a century, Lincolnvile residents regularly held burials at this cemetery. Among those interred here are many of the town's founding families, early settlers, and later local leaders. Burials stopped around the time of Hurricane Hugo (1989) and resumed in the 2010s after the property was restored. In 2015, the cemetery was acquired by the Town of Lincolnvile.

**Sponsored by Town of Lincolnvile, 2021**

**HM - W. GRESHAM MEGGETT SCHOOL**

**1929 GRIMBALL RD., JAMES ISLAND VICINITY**

(Front) W. Gresham Meggett School opened in 1952-53 to serve grades 1-8. It was quickly expanded to house James Island's first black high school, opened in 1953. The school was funded by the S.C. equalization program, an effort to preserve segregation by complying with the legal doctrine of "separate but equal." Several older black schools were eventually consolidated into Meggett School.

(Reverse) Meggett School was an important educational and community resource for African Americans on James Island. The first principal of the combined elementary and high school was Leroy F. Anderson (1916-1989). The school's mascot was the Eagles. W.G. Meggett Elementary School closed in 1963. W.G. Meggett High School closed in 1969 during integration and became a vocational campus. **Sponsored 2021 by Heritage Community**

**Development Corporation (HCDC) and W.G. Meggett Classes of 1957-1969**

**CHESTER COUNTY**

**HM - ST. PAUL BAPTIST CHURCH AT HALSELLVILLE/CARTER COLORED SCHOOL**

**2344 WEST END RD., CHESTER VICINITY**

**ST. PAUL BAPTIST CHURCH AT HALSELLVILLE (Front)**

This congregation, originally known as St. Paul Colored Baptist Church, was formally organized by 1884 on nearby Goings Road. The church moved to this location in 1901. Members acquired the land for the church cemetery in 1929. Previously they shared the Old Zion Church cemetery near the original church site.

**CARTER COLORED SCHOOL (Reverse)**

Carter Colored School is believed to have opened in the early 1900s in a one-room schoolhouse on nearby Carter Road. It moved into a two-room school behind St. Paul Baptist Church by the 1930s and served African American children of Halsellville, eventually enrolling grades 1-7. It closed in 1957 as part of the consolidation of Chester Co.'s country schools and was replaced by an equalization school. **Sponsored by Old Zion St. Paul Halsellville Cemetery Association and WeGOJA Foundation, 2020**

**CLARENDON COUNTY**

**HM - BRIGGS FAMILY HOUSE/ BRIGGS v. ELLIOTT**

**SW CORNER OF HILL ST. AND DELAINE ST., SUMMERTON**

**BRIGGS FAMILY HOUSE (Front)**

On November 11, 1949, local African American families came to this house to sign a petition demanding equal resources in Summerton's racially segregated schools. Believing the home's isolated location offer safety, NAACP leader Rev. Joseph A. DeLaine requested its use from owners Harry Sr. (1913-1986) and Eliza Briggs (1917-1998) who with their children were the first of 107 people to sign the petition.

**BRIGGS v. ELLIOTT (Reverse)**

The action taken here culminated in *Briggs v. Elliott*, named for lead plaintiff Harry Briggs Sr., and one of five cases that in 1954 led the U.S. Supreme Court to declare segregated schooling unconstitutional. Like others who signed the petition, the Briggs family faced retaliation. Harry and Eliza both lost their jobs, and the family was forced to leave the state to find opportunity. They returned to Summerton in 1976, living here at the home they had built in the 1940s. **Sponsored by Summerton Community Action Group, 2020**

**HM - PEARSON FAMILY HOMESITE/ PEARSON v. CLARENDON Co.**

**1853 L AND H PEARSON RD., MANNING VICINITY**

**PEARSON FAMILY HOMESITE (Front)**

This farm was home to the family of Levi Pearson (1894-1970), who with his brother, Hammett Pearson, joined other African American parents in Davis Station and Jordan protesting Clarendon Co. Schools' refusal in the mid-1940s to transport their children to Scott's Branch H.S. (7.7 mi. W) in Summerton. For several years, parents jointly bought, maintained, and drove their own bus without county support.

**PEARSON v. CLARENDON Co. (Reverse)**

On June 22, 1947, Rev. J.A. DeLaine came here and recruited Levi Pearson to file an NAACP-backed lawsuit for equal transportation in the county's segregated schools. Though dismissed, *Pearson v. Clarendon Co.* led to one of the five cases decided in the U.S. Supreme Court's landmark ruling, *Brown v. Board of Education* (1954). Despite local backlash, Pearson never moved from

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this lot, bought in 1933. **Sponsored by Summerton Community Action Group, 2020**

**HM - ST. MARK A.M.E.**

**2 1<sup>ST</sup> ST., SUMMERTON**

(Front) In 1885, sixty-five former members of Liberty Hill A.M.E. Church (3 mi. SE) organized this congregation to have a church closer to their homes. They first met in a small frame building that fronted Main Street. In 1905, members bought the old Summerton Presbyterian Church building and had it moved to this site, razing the old church. That second church was destroyed in 1915. Congregants then built a third frame church, which was 1-story with a 2-story central bell tower.

(Reverse) In the 1940s, St. Mark A.M.E. became an important site for NAACP-led efforts challenging inequality and segregation in Summerton schools. Long associated with Scott's Branch School, which was located just N of the church before moving to 4<sup>th</sup> Street, St. Mark A.M.E. hosted fundraisers, rallies, and public meetings that culminated in *Briggs v. Elliott*, one of five cases decided in the U.S. Supreme Court's landmark 1954 ruling that school segregation is unconstitutional. **Sponsored by Summerton Community Action Group, 2020**

## **COLLETON COUNTY**

**HM - RUFFIN ROSENWALD SCHOOL/RUFFIN EQUALIZATION SCHOOL**

**375 SMYLY RD., RUFFIN**

**RUFFIN ROSENWALD SCHOOL** (Front)

This frame building dates to 1928-29 and originally housed a segregated school for Black residents of Ruffin. Its cost was paid by local African Americans, the school district, and the Julius Rosenwald Fund. It replaced another Rosenwald school built in 1920-21 that had burned. Approx. 5,000 Rosenwald schools were built in S.C. This is the only one known to still stand in Colleton Co.

**RUFFIN EQUALIZATION SCHOOLS** (Reverse)

This building was replaced by Ruffin High School and Elementary School, built across Smyly Road in 1954 and 1962. Both were funded by the S.C. equalization program, an effort to preserve segregation by improving Black schools. The elementary campus closed in 1967 and was added to the high school. Ruffin H.S. desegregated in 1970 but remained predominantly Black until it closed in 2002. **Sponsored by Colleton County Council and WeGOJA Foundation, 2021**

**HM - ST. PETER'S A.M.E. CHURCH**

**SE CORNER OF FISHBURNE ST. AND WICHMAN ST., WALTERBORO**

(Front) Tradition holds that this African Methodist Episcopal (A.M.E.) church first met after the Civil War before organizing in 1867 under Rev. James R.

Nesbitt. It was part of the A.M.E. Church's Walterboro Circuit, which Nesbitt established in 1868. Members acquired this lot for worship in 1875. The congregation was initially known as Walterboro A.M.E. before later adopting the name "St. Peter's."

(Reverse) St. Peter's was the first A.M.E. congregation in Colleton County and is one of the county's oldest Black churches. In the years after it was organized, it became an important institution for local Black residents. The wood frame church on the east side of the lot dates to c.1879, when a tornado destroyed every church in Walterboro. It was renovated in 1952, when rooms and the steeple were added to the west side. ***Sponsored by Colleton County Council and WeGOJA Foundation, 2021***

## **DARLINGTON COUNTY**

### **HM - HOUGH'S HOTEL**

#### ***315 JASPER AVE., HARTSVILLE***

(Front) Hough's Hotel, a two-story, 16-room hotel for African Americans, opened at this site in 1946. Established at a time when Black lodgers often struggled to find safe and convenient accommodations, the hotel was a valuable resource for travelers passing through Hartsville, many along U.S. Highway 15. It was opened and originally operated by Frank Hough (1888-1954), a former farm laborer who grew up west of Hartsville in a rural section of neighboring Lee County.

(Reverse) In addition to lodging, Hough's Hotel also included a grocery store and restaurant patronized by guests and local residents alike. Upon Frank Hough's death, his wife Tera, son Theodore ("Doc"), and immediate family members ran the hotel. A well-known local institution, Hough's Hotel stayed in business several decades before closing c.1989. The hotel building, which featured white siding and striped awnings, remains but has been significantly altered. ***Sponsored by Hough Descendants and WeGOJA Foundation, 2020***

### **HM - PRIMUS PARK**

#### ***E SIDE OF BLANDING RD., 250 FT. N OF PRIMUS PARK RD., HARTSVILLE***

(Front) Primus Park was formally dedicated in 1962 as a multi-purpose athletic field for African Americans. Efforts to construct the park were led by its namesake, Rev. William D. Primus (1888-1965). It was built primarily to serve nearby Butler High School, where Primus had been a teacher and baseball coach. The Butler Booster Club later raised more than \$10,000 to add facilities to the field.

(Reverse) Primus Park was an important site of public recreation for Hartsville's Black community. In addition to serving as home field for the Butler Tigers, it also hosted the Coastal Athletic League's Hartsville Blues baseball team and the Hartsville Steelers football team. The park continued to be used after Butler

closed in 1982. It was destroyed by Hurricane Hugo in 1989. **Sponsored by Primus Descendants and WeGOJA Foundation, 2020**

#### **HM - ROUND O BAPTIST CHURCH**

**1900 SOCIETY HILL RD., DARLINGTON VICINITY**

(Front) In c.1883, freed African Americans and their descendants living on Round O Plantation withdrew from nearby Flat Creek Baptist Church and formed Round O Baptist Church. They built their first church here in 1895, when Rev. Isaiah Walter Williams (c.1873-1932) was pastor. Major James Jonathan Lucas, the owner of Round O Plantation, provided the land for the church.

(Reverse) Soon after moving to this site, Round O Baptist Church organized a public school for Black children, which later moved across the road. The first church burned in 1903 and was replaced with a white, wooden structure with a central tower. That second church was removed in c.1967 to construct the building on the south side of the site. The current church was built adjacent in 1999. **Sponsored by Round O Missionary Baptist Church and WeGOJA Foundation, 2021**

### **EDGEFIELD COUNTY**

#### **HM - MACEDONIA BAPTIST CHURCH/EDGEFIELD ACADEMY**

**315 MACEDONIA ST., EDGEFIELD**

**MACEDONIA BAPTIST CHURCH** (Front)

Organized in 1869 with the support of Edgefield Village Baptist Church, this first African American church in Edgefield was founded by former slaves, including Peter Johnson, George Simkins, Lawrence Cain, Henry Cane, Robert A. Green, Paris Simkins, and Willis Frazier. The first church was built by Rev. Joe Burkett in 1871. The current church dates to 1901 and was built by Sewell Smith.

**EDGEFIELD ACADEMY** (Reverse)

Edgefield's first school for newly freed slaves was established in 1866 by Lawrence Cain. In 1870, Macedonia Church conveyed  $\frac{3}{4}$  of an acre N of here to Cain and other trustees for a new school for African Americans. By 1911, Edgefield Academy was located at that site. In 1925-26, the Academy moved across the road to a campus built with support from the Julius Rosenwald Fund. **Sponsored by Edgefield County Historical Society, 2021**

### **FLORENCE COUNTY**

#### **HM - SALEM UNITED METHODIST CHURCH**

**5814 OLD RIVER RD., FLORENCE VICINITY**

(Front) This Methodist church organized in 1871, when trustees acquired  $\frac{1}{2}$  acre of land north of the Jeffries Creek Public Road for "a place of Divine

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worship.” Many founding members had previously been enslaved in this area, then part of McMillan Township in Marion County. Congregants built a frame church at this site in 1884, when Rev. Jeremiah McLeod (1854-1920) was pastor.

(Reverse) After its founding, Salem became an important institution for the local Claussen community. It was originally part of the Methodist Episcopal (M.E.) Church’s Mars Bluff Circuit and was later a charge with Wesley M.E. It became part of the Methodist Church’s Central Jurisdiction in 1939. In 1968, it joined the United Methodist Church (U.M.C.) when the black and white conferences merged. ***Sponsored by Salem United Methodist Men, 2021***

## **NR – EBONY GUEST HOUSE**

### ***712-714 WILSON ST., FLORENCE***

The Ebony Guest House is an historically Black lodging establishment located at 712 and 714 Wilson Street in the North Florence neighborhood of Florence. The tourist home is located at 712 Wilson Street and was operated by the local Holmes family, who lived in the adjacent property to the north at 714 Wilson Street. It is significant for its role as a Jim Crow-era tourist home for African Americans. Opened in 1950 and in operation until 1972, the Ebony Guest House exemplifies the sort of alternative spaces that African Americans created and maintained for their communities in a society defined by segregation. For Black locals and others who traveled through Florence, Ebony Guest House offered convenient lodging and a safe haven from the humiliations and potential physical danger that accompanied codified and customary racial discrimination. Knowledge of the Ebony Guest House circulated by word of mouth and its listing in the Negro Travelers’ Green Book, the publication and widespread use of which testified to the deep social value of the services offered by the businesses listed on its pages. Ebony Guest House is the only known extant property in Florence to have provided such service as an African American tourist home, serving Black travelers for over two decades. *Listed in the National Register January 14, 2021.*

<http://schpr.sc.gov/index.php/Detail/properties/73996>

## **GEORGETOWN COUNTY**

### **HM - PLANTERSVILLE**

#### ***E OF U.S. HWY. 701 AND PLANTERSVILLE RD., PLANTERSVILLE***

(Front) Est. c.1835, Plantersville began as a 350-ac. pineland village 6 mi. NE, used by planter families to escape seasonal malaria on local riverfront plantations, many along what is now Plantersville Road. Left behind were large workforces of enslaved people of African descent, whose isolation nurtured the development of “Gullah,” a West African-rooted language and culture found throughout the Lowcountry.

(Reverse) Each summer, some enslaved people were taken to work in the village, but most remained on plantations. There, they grew rice using knowledge and skills with West African roots, enriching area planters. In the late 19<sup>th</sup> and early 20<sup>th</sup> c., freed people and their descendants formed new communities around old Plantersville, including Jackson Village, Annie Village, and St. Paul's. ***Sponsored by Georgetown County Historical Society, 2021***

**NR – PEE DEE RIVER RICE PLANTERS HISTORIC (BOUNDARY INCREASE & ADDITIONAL DOCUMENTATION)**

***ALONG THE PEE DEE AND WACCAMAW RIVERS; BI/AD AT LITCHFIELD PLANTATION, PAWLEYS ISLAND VICINITY***

The Pee Dee River Rice Planters Historic District was originally listed in the National Register in 1988 and includes resources from seventeen plantations, twelve of them on the Pee Dee River and five on the Waccamaw River. The district is listed at the national level of significance for its associations with rice cultivation in Georgetown County, the leading rice-growing region in the mid-19<sup>th</sup> century United States. According to the original nomination, a portion of Litchfield Plantation's rice fields are located on the west bank of the Waccamaw River and are already included as part of the district. The boundary increase will add to the district several extant but previously excluded portions of Litchfield Plantation that are located on the river's east bank, including additional rice fields, the plantation house, an African American cemetery, and several other resources. The resources included in the boundary increase contribute to the significance of the district under Criterion A in the areas of Social History, Agriculture, and Ethnic Heritage: Black, and under Criterion C for Architecture. The additional documentation changes the start date of the period of significance to circa 1791, representing the earliest documentary evidence of the existing main house and rice fields. *Boundary Increase and Additional Documentation approved October 16, 2020.*

<http://schpr.sc.gov/index.php/Detail/properties/12286>

**NR – SANDY ISLAND SCHOOL**

***32 SANDY ISLAND RD., SANDY ISLAND***

Built in 1932, the Sandy Island School is a brick, Neoclassical Revival style structure significant for its association with African American civil rights through education and community advocacy. Until 1966, the segregated school served school age residents of Sandy Island, a 2.89-acre island located between the Waccamaw and Great Pee Dee Rivers in Georgetown County, which is still today accessibly only by boat. In addition to educating generations of Sandy Island children, the school provided adult literary and education courses, including programs in the 1950s and 60s that are believed to have been part of the Citizenship School movement, an effort to promote voter registration and political activism among African Americans across the South. Sandy Island School is also significant for its association with Prince Washington, a local

leader who served as the unincorporated community's unofficial "mayor" and played an important role in promoting the education of island residents, including the original construction of Sandy Island School. Sandy Island School is also significant for its use of Neoclassical architecture, an unusual design for a segregated Black school of its era. *Listed in the National Register October 5, 2020.* <http://schpr.sc.gov/index.php/Detail/properties/72730>

## **HAMPTON COUNTY**

### **HM - STEELE MISSIONARY SCHOOL/ZION FAIR COLORED SCHOOL**

**146 ZION FAIR RD., VARNVILLE VICINITY**

**STEELE MISSIONARY SCHOOL** (Front)

Northern teacher Almira S. Steele opened a school for African American children at this site c.1885. Part of the American Missionary Association's outreach to southern freedpeople, the school was destroyed by fire in 1893. Elizabeth E. Wright, later founder of Voorhees College in Denmark, S.C., subsequently worked to build a new industrial school here. It burned before opening and relocated.

**ZION FAIR COLORED SCHOOL** (Front)

In 1914, Zion Fair Baptist Church deeded ¼ acre of land to Tuten School District #3 to build a public school for African Americans in the McNeills community. Known as the Zion Fair or Camp Branch Colored School, the one-room school enrolled approx. 30-40 pupils each year. it closed c.1945. Students then attended a new Antioch-Camp Branch School located ¾ mi. away. ***Sponsored by Arnold Fields Community Endowment, Zion Fair Baptist Church, and the Camp Branch Community, 2021***

## **KERSHAW COUNTY**

### **HM - RED HILL SCHOOL**

**2405 RUNNING FOX RD., CAMDEN**

(Front) This frame building was constructed in 1927-28 to house a school for African American families of Red Hill and surrounding communities. Its \$2900 cost was paid by local Black residents, the school district, and the Julius Rosenwald Fund. Red Hill was one of nearly 5,000 Rosenwald schools built for southern Black children from 1917 to 1932, including approx. 500 in S.C. (Reverse) By the 1930s, Red Hill School had an enrollment of approx. 140 pupils in grades 1-7 with three teachers. It later enrolled students through the tenth grade, and it served as a junior high in the early 1950s. When Red Hill closed in 1955, two teachers instructed 51 eighth graders. Kershaw Co. School District sold the property in 1956 to a local family who turned it into a private residence. ***Sponsored by St. John Missionary Baptist Church, 2021***

### **HM - EPHEBUS UNITED METHODIST CHURCH**

**274 LACHICOTTE RD., LUGOFF**

(Front) Ephesus United Methodist Church (U.M.C.) formally organized in 1869, when freed African Americans built a small frame church at this location. Tradition holds that landowner Caroline J. Perkins permitted members to worship here by Buck's Creek beginning in 1866. The congregation took ownership of the property in 1898, when they acquired one acre of land surrounding the church building.

(Reverse) Ephesus Church's first settled pastor was Rev. James W. Brown (1837-1927). For many years, the church maintained a wooden one-room schoolhouse for the education of local children and adults. Among those buried in the church cemetery is singer/songwriter "Brook Benton" (1931-1988), born as Benjamin Franklin Peay. In 1998, Ephesus merged with nearby Smyrna congregation to form Unity U.M.C. **Sponsored by South Carolina African American Heritage Commission/WeGOJA Foundation, 2021**

## **LEE COUNTY**

### **HM - MECHANICSVILLE UNITED METHODIST CHURCH**

**184 LAKE ASHWOOD RD., SUMTER VICINITY**

(Front) This church was organized in 1871 by Black families who settled in this area after the Civil War. In 1872, members John Jenkins and Daniel Gass paid \$50 to acquire the 2-ac. church site. First known as Mechanicsville Colored Church, the congregation later adopted the name Philadelphia Methodist Episcopal Church.

(Reverse) Members first met a brush arbor by the original church cemetery, near Lake Ashwood. They built a wooden church here in 1911. It was rebuilt in 1922, when members adopted the name Mechanicsville Methodist Church. A new church was built in 1961. The congregation joined the newly merged United Methodist Church in 1968. **Sponsored by Mechanicsville Historical Committee, 2020**

### **HM - MOUNT PLEASANT HIGH SCHOOL**

**3075 ELLIOTT HWY., ELLIOTT**

(Front) Mount Pleasant High School opened at this location in 1957. It served African American students from southern Lee County communities like Elliott, Lynchburg, St. Charles, and Wisacky and was planned to be named Lower Lee High School. Local families are believed have requested the name "Mount Pleasant" after a nearby A.M.E. church where an older Black school had been located.

(Reverse) Mount Pleasant High School was built with funds from the S.C. equalization program, which upgraded Black schools to preserve segregation. Lee County schools desegregated in 1970. Mount Pleasant's first and longest-serving principal was Isaac C. Joe (1915-2018). Its mascots were the "Rams"

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and “Rattlers.” The high school closed in 2000. This site was later a middle school and alternative school. **Sponsored by Mount Pleasant High School Alumni Association/WeGOJA Foundation, 2021**

## **LEXINGTON COUNTY**

### **HM - LAKEVIEW SCHOOL**

**1218 BATCHELOR ST., WEST COLUMBIA**

(Front) This was the last site of a segregated school for Black residents of Brookland-Cayce School District with roots to at least the 1900s. First called the Brookland or New Brookland Colored School, it was located on Lacy Street by c.1931 when it served grades 1-8. Grade 11 was added in 1938-39, making it then a 4-year high school with 4 initial graduates. In 1939, the community renamed the school “Lakeview” for its location overlooking nearby “Horseshoe Lake.”

(Reverse) Lakeview left its wooden facility on Lacy Street in 1949, when the school moved to a new brick building at this site. A new elementary building in 1953 and other later additions were funded by the state equalization program, an effort to preserve segregation by upgrading the quality of African American schools. In 1968, the school district closed Lakeview amid efforts at desegregation. A year later, the campus was repurposed for the new Northside Middle School. **Sponsored by Brookland-Lakeview Empowerment Center & Greater Lakeview Alumni Association, 2020**

## **OCONEE COUNTY**

### **HM - BETHEL COLORED METHODIST EPISCOPAL CHURCH**

**AT THE FORK OF DR. JOHNS RD. AND STATE RD. S-37-478, WESTMINSTER VICINITY**

(Front) Bethel Colored Methodist Episcopal (C.M.E.) was founded in 1876, likely by former slaves. Members built a small wood frame church at this site after acquiring a 1-acre parcel for \$5.00. Bethel primarily served African American residents of Tugaloo and Center Townships, some of whom migrated to Oconee Co. from Ga.

(Reverse) Bethel was part of the C.M.E. Church, founded in 1870 as an offshoot of the white-led Methodist Episcopal Church, South. The congregation is believed to have disbanded by the 1950s. The original cemetery is south of the church and continued to be used for burials decades after the church’s closure. **Sponsored by Oconee County Parks, Recreation, and Tourism and WeGOJA Foundation, 2020**

## **ORANGEBURG COUNTY**

### **HM - PEWILBURWHITCADE NEW FARMERS CAMP**

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**WEST SIDE OF WILLINGTON DR. NE AND PREP ST., ORANGEBURG VICINITY**

(Front) In 1935, the S.C. chapter of New Farmers of America (N.F.A.), a vocational agriculture association for African American boys, opened Camp Pewilburwhitcade near here on Caw Caw Creek. It was named for its founders Verd Peterson, W.W. Wilkins, J.P. Burgess, M.F. Whittaker, and Thomas Cade, who donated the land.

(Reverse) N.F.A. promoted scientific farming and sought to equip Black youth for rural leadership roles. The 62.5-acre camp here was a recreational and educational center and hosted groups of boys and girls from across S.C. It included cabins, a shower house, dining-recreation hall, bathing pool, office, and teacherage. **Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2020**

**HM - CIVIL RIGHTS MEETINGS/SIT-IN MARCH**

**400 MAGNOLIA ST., ORANGEBURG**

**CIVIL RIGHTS MEETINGS** (Front)

In the early 1960s, this campus was an important meeting place for local college students organizing for civil rights. Organizers included students from Claflin College and neighboring S.C. State College. They chose to meet here due to opposition by the administration and trustees at S.C. State, a state-supported school. Campus sites where students planned sit-ins, marches, and other events included a bell tower, a bandstand, and Seabrook Gymnasium.

**SIT-IN MARCH** (Reverse)

On March 15, 1960, approx. 1,000 students peacefully marched from this site to downtown Orangeburg to conduct sit-ins at several segregated establishments. They departed Claflin in groups and were eventually attacked with fire hoses and tear gas. Nearly 400 protesters were arrested. The march was one of the largest demonstrations of the 1960 sit-in movement and helped galvanize local African American support for civil rights activism in Orangeburg. **Sponsored by Claflin University and WeGOJA Foundation, 2021**

**HM - MATTIE E. PEGUES NEW HOMEMAKERS CAMP**

**COLUMBIA RD. NE AND VALENCIA DR., ORANGEBURG VICINITY**

(Front) At the end of this road is the site of a camp opened in 1946 by the S.C. New Homemakers of America (N.H.A.), an organization for African American girls studying home economics under the 1917 Smith-Hughes Act. Founded in 1933 and chartered in 1942, New Homemakers S.C. previously operated a camp in Vance, S.C.

(Reverse) Each summer, hundreds of students from across S.C. visited the 32-ac. camp for recreation, education, and demonstrations. When opened, the camp had 18 buildings and a pond for fishing and swimming. In 1956, it was named for Mattie E. Pegues, a teacher trainer at S.C. State College and founder

of New Homemakers S.C. **Sponsored by Orangeburg African American Camp Committee and WeGOJA Foundation, 2021**

## **RICHLAND COUNTY**

### **HM - EDWARDS V. S.C.**

#### **NW CORNER OF MAIN ST. AND GERVAIS ST., COLUMBIA**

(Front) On March 2, 1961, over 200 African American college and high school students marched 6 blocks from Zion Baptist Church to the S.C. State House in an NAACP-organized protest of racial segregation. Led by Benedict College theology student David Carter, protesters walked the capitol grounds, carried signs, and, when ordered to disperse, sang patriotic and religious songs. Despite the orderly nature of the protest, 190 people were arrested for disturbing the peace.

(Reverse) Defended by NAACP lawyers, including local attorneys Matthew Perry and Lincoln C. Jenkins Jr., 187 students appealed their convictions to the U.S. Supreme Court. In 1963, the Court ruled 8-1 that the arrests violated the 1st and 14th Amendments. The decision, styled *Edwards v. South Carolina* after lead plaintiff James Edwards Jr., was a landmark ruling cited to defend activists across the U.S., declaring states may not “make criminal the peaceful expression of unpopular views.” **Sponsored by Columbia S.C. 63, 2020**

### **HM - MANIGAULT’S FUNERAL HOME/CONGAREE CASKET COMPANY**

#### **SE OF MAIN ST. AND GREEN ST., COLUMBIA**

#### **MANIGAULT’S FUNERAL HOME** (Front)

This was the original site of Manigault-Gaten-Williams Funeral Home, est. 1923 and later run by the family of co-founder William Marion Manigault (1885-1940). Born in Kingville, Manigault was a veteran of Troop K, 10<sup>th</sup> Cavalry (Buffalo Soldiers), who became an undertaker after moving to Columbia in 1908. He ran the business with his wife, Annie Rivers Manigault, and his children, Anna May and Walter, both licensed embalmers.

#### **CONGAREE CASKET COMPANY** (Reverse)

In c.1930, the family opened the Congaree Casket Company on this site. It was one of the only such Black-owned firms then in the U.S. The company sold caskets to funeral directors across S.C. and the southeastern U.S. This site also included a 225-seat chapel, a casket showroom, and garages, with additional showrooms in Charleston and Georgetown. In 1959, the business moved to Two Notch Rd. to make way for the expansion of U.S.C. **Sponsored by the 9<sup>th</sup> and 10<sup>th</sup> (Horse) Cavalry Association of the Buffalo Soldiers and the Manigault Family, 2021**

### **HM - ST. LUKE’S EPISCOPAL CHURCH**

#### **1300 PINE ST., COLUMBIA**

(Front) St. Luke's was the first Episcopal congregation in Columbia established for African Americans. Members began worshipping together in 1871 in a private house. They formally organized in 1873 under the Rev. Benjamin Bosworth Babbit and were a mission of nearby Trinity Episcopal Church (1 mi. W). They gathered in temporary locations until 1884, when they moved into a frame church at the corner of Lady and Marion Streets.

(Reverse) Congregants later sold the lot on Lady Street and used the proceeds to build a Gothic Revival church on Hampton Street, consecrated in 1913. St. Luke's moved to this site in 1958. Members worshipped in the chapel on the N side of the lot until the brick church building was completed and consecrated in 1963. Both were designed by architect James B. Urquhart and built during the tenure of the Rev. William F. O'Neal. ***Sponsored by St. Luke's Episcopal Church, 2021***

#### **HM - LINCOLN PARK**

##### ***BYRD AVE. AND FERN AVE., COLUMBIA***

(Front) From 1901 to 1905, this was a segregated park for African Americans, opened by the Columbia Electric Street Railway Company. Development in this part of Columbia, then known as "the highlands," began in the 1890s with the extension of rail service from downtown. Following complaints from white riders traveling to nearby Hyatt Park, the company created Lincoln Park as part of its efforts to segregate the previously integrated rail line to the highlands.

(Reverse) Black residents from across Columbia visited Lincoln Park for walks, picnics, musical performances, and camp meetings. Approx. 4,000 people attended the park's formal opening in July 1901. It originally had an auditorium and outdoor theater. By 1903, Lincoln Park had been combined with Hyatt Park for the use of whites. In 1905, a Virginia-based firm bought 100 acres of surrounding land to develop the whites-only Park Place neighborhood and formally renamed this "Lake Park." ***Sponsored by City of Columbia Parks and Recreation Department, 2021***

#### **NR - RUTH'S BEAUTY PARLOR**

##### ***1221 PINE ST., COLUMBIA***

Ruth's Beauty Parlor is a two-and-one half story Queen Anne style house in Columbia that is significant as an intact and representative example of a Jim Crow-era African American beauty parlor. Built from 1909 to 1910, the home at 1221 Pine Street was used by Ruth Collins Perry as a beauty parlor from the late 1930s to 1943, serving African American residents of the surrounding Waverly neighborhood as well as the city's broader Black community. Beauty shops like Ruth's Beauty Parlor fostered Black beauty culture, which developed as a cultural expression for African American women who were excluded and degraded by racialized white beauty standards. They also often served as safe havens for Black women engaged in social and political activism against

segregation. The property at 1221 Pine was previously listed in the National Register in 1989 as a contributor to the Waverly Historic District. *Listed individually in the National Register October 5, 2020.*

<http://schpr.sc.gov/index.php/Detail/properties/72731>

#### **NR – LEEVY’S FUNERAL HOME**

##### **1831 TAYLOR ST., COLUMBIA**

Leevy’s Funeral Home was built in 1951 and is significant for its association with African American community-building during segregation and with Isaac Samuel (I. S.) Leevy. Efforts to design and construct the building were led by Leevy’s son, Isaac Kirkland Leevy. Located at the corner of Taylor and Gregg streets in Columbia, the two-story, Mid-century Modern building features a notable slate-stone façade on its southeast corner and has a high degree of historic integrity. The business’s history is representative of the broader role black-owned funeral homes played for African Americans during segregation and provided vital services in caring for the dead with skill and respect. The property is also listed for its association with I. S. Leevy (1876-1968), a prominent local political activist and community leader. A founder of the Columbia NAACP and a prominent figure in state Republican Party politics, Leevy was one of the city’s leading advocates for black political empowerment and educational equality in the early and mid-twentieth century. The funeral home was Leevy’s home, place of business, and the center of his political actions, and it is the only extant property associated with his life. The period of significance begins with the building’s construction in 1951 and ends in 1968 when Leevy passed away. *Listed in the National Register January 14, 2021.*

<http://schpr.sc.gov/index.php/Detail/properties/73999>

## **UNION COUNTY**

#### **HM - UNION COUNTY LYNCHINGS OF 1871**

##### ***N. ENTERPRISE ST. AND W. MAIN ST., IN FRONT OF UNION COUNTY JAIL, UNION***

(Front) In 1871, one of the worst waves of white supremacist violence in S.C. history unfolded in Union County. During two raids in Jan. and Feb. of that year, twelve Black men were forcibly taken from this jail by the Ku Klux Klan while awaiting trial. Most were members of the S.C. militia accused of killing a white man. Ten men are known to have been shot or hanged to death in the two attacks. The fate of the other two is unknown.

(Reverse) National press described the lynchings as “outrages” and “inhumane barbarities.” These murders and other acts of intimidation and violence aimed at disenfranchising Blacks led President Ulysses S. Grant to declare a state of rebellion in Union and eight other S.C. counties. Danger and inequities led some Black families to leave Union Co., while others remained and built community institutions. ***Sponsored by Union County Community Remembrance Project, 2020***

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## **WILLIAMSBURG COUNTY**

### **HM - BETHEL AFRICAN METHODIST EPISCOPAL CHURCH**

#### ***1224 GOURDIN RD., SALTERS***

(Front) This African Methodist Episcopal (A.M.E.) congregation organized in 1879. In that year, founding trustees Carter Murray and Peter Kelty, said to have been Bethel's first two pastors, acquired a 1-acre parcel at this site. Tradition holds that members met under a tent before building a wood frame church.

(Reverse) Bethel was originally part of the A.M.E. church's Gourdine Circuit. The first wood church was eventually replaced by the current building, which was later expanded and brick-veneered. For many years, Bethel housed a Black public school on-site until Williamsburg Co. consolidated its country schools in the 1950s. ***Sponsored by the Descendants of Sam and Lena Miller, 2020***

### **HM - BENEVOLENT SOCIETIES HOSPITAL**

#### ***1100 E. MAIN ST., KINGSTREE***

(Front) In March 1948, eight local Black benevolent societies founded a hospital for African Americans at this site. It was housed in a former residence that was remodeled and expanded to include rooms for treatment, exams, consultation, and operating, as well as a dining room, kitchen, lobby, and offices. Funds for the building and equipment were provided by local residents as well as others.

(Reverse) For many years, Benevolent Societies Hospital was the main provider of medical care for African Americans in Williamsburg County. Doctors and nurses often treated patients suffering from conditions related to poverty. The facility was brick-veneered and renovated in 1965. Additions were made to its south side in 1970-1971. The hospital closed several years later, after which this building became a funeral home. ***Sponsored by District 11 OES & 11<sup>th</sup> Masonic District and WeGOJA Foundation, 2021***

### **HM - TOMLINSON SCHOOL**

#### ***701 TOMLINSON ST., KINGSTREE***

(Front) Formerly enslaved African Americans built the first Tomlinson School in 1866. Overseen by the Freedmen's Bureau, it was the first Black public school in Williamsburg County. Tomlinson School was located at this site by 1924, when it moved into a new 2-story facility funded by the school district, the Julius Rosenwald Fund, and local African Americans, whose contributions allowed for the construction of a brick rather than wood frame school building.

(Reverse) For decades, Tomlinson High and Graded School was the center of Black education in Williamsburg County. A white brick high school and library building opened in 1935. It was later demolished. A gymnasium was added in

1941 and burned in 1994. Major additions were made c.1954 with funding from the S.C. equalization program, which upgraded Black schools to preserve segregation. Tomlinson closed in 1970 as part of the integration of Williamsburg Co. schools. **Sponsored by Tomlinson Alumni, Inc. and WeGOJA Foundation, 2021**

#### **NR – EPPS-MCGILL FARMHOUSE**

**1221 PINE ST., COLUMBIA**

Constructed from 1905 to 1907, the Epps-McGill Farmhouse is a two-story Folk Victorian structure that served as the residence for generations of local farmers working the fifty-one-acre farmstead that historically surrounded the property. Situated on the two acres that remain of the original farm, it is listed for its association with the development of agriculture and tenant farming from 1953 to 1976 in Williamsburg County, specifically as an unusual example of a property that ultimately came into the legal possession of an African American family who first lived there as sharecroppers. The Epps-McGill Farmhouse is also a rare surviving example of Folk Victorian architecture in Williamsburg County, with intact original character-defining feature such as the its unique porch ceilings, offset bay window, and wood soffit pendants. The interior of the structure features the original staircase, decorative mantels, and interior wood paneling. *Listed in the National Register September 25, 2020.*

<http://schpr.sc.gov/index.php/Detail/properties/71009>

### **YORK COUNTY**

#### **HM - BOYD HILL SCHOOL/WEST END SCHOOL**

**546 S. CHERRY RD., ROCK HILL**

**BOYD HILL SCHOOL** (Front)

A new school for African American residents of the Boyd Hill community was built here in 1925 on a 4-acre lot. Designed by local architect Alfred D. Gilchrist, the white, wooden facility cost \$9,100 and was funded by the school district, local African Americans, and the Julius Rosenwald Fund. Four teachers taught approx. 200 students in grades 1-5 in Boyd Hill School's first year here. The school was later expanded to enroll pupils in grades 1-8.

**WEST END SCHOOL** (Reverse)

Soon after its construction, the school here was renamed West End School. Its first principal was Wesley James Lindsay (1880-1963). West End's student body remained segregated until 1970. The school closed in 1971, following the construction of integrated York Road Elementary School (2 mi. NW). This campus later became a community center. Though brick-veneered and expanded multiple times, portions of the original Rosenwald building remain on the W side of the campus. **Sponsored by West End School Alumni, Friends, & Patrons, 2020**

**HM - LIBERTY HILL SCHOOL****3071 S. ANDERSON RD., CATAWBA**

(Front) Liberty Hill School was built in 1924-25 to serve African American residents of the Catawba area. Its \$3,200 cost was paid by local African Americans, the school district, and the Julius Rosenwald Fund. It is one of twenty Rosenwald schools built in York County and among nearly 500 constructed in S.C. It follows a two-teacher design plan typical of smaller Rosenwald schools.

(Reverse) Liberty Hill School ultimately enrolled students in grades 1-7. It closed in 1955 and was among the last country schools in York County to be consolidated. Its students were transferred to Hillcrest Elementary in Lesslie (7.3 mi. N), built in 1955 and funded by the S.C. equalization program, a statewide effort to preserve segregation by upgrading Black schools. **Sponsored by Liberty Hill Rosenwald Foundation and WeGOJA Foundation, 2020**

**HM - BLUE BRANCH CHURCH****655 BLANTON RD., SHARON**

(Front) Blue Branch Church was formally organized in 1870-71 as part of northern Presbyterians' missions to southern freedpeople. Tradition holds that this site was previously a burial ground for enslaved people. The church's first minister was Rev. Baker Russel (1819-1902). The first church was built here in 1871-72, at which time Blue Branch had 120 members and a Sunday school.

(Reverse) For at least a century, Blue Branch Presbyterian Church was a spiritual resource for Black residents of the Bullock Creek area. It was founded as part of the Atlantic Synod, the first of four African American synods in the Presbyterian Church, U.S.A. A new church was built in 1946, at which time a cornerstone bearing the year "1845" was added for unknown reasons. The congregation disbanded in 1972. **Sponsored by Trustees of Blue Branch and WeGOJA Foundation, 2020**

**HM - SADLER STORE****405 S. CONGRESS ST., YORK**

(Front) This brick-veneered, wood frame building was built in 1927 as a country store opened by William Sadler (1865-1930). An African American businessman, Sadler had managed farmland and another store in McConnells, S.C., before opening the Sadler Store here on the outskirts of York in one of the town's predominantly black neighborhoods. The adjacent one-story house was built at the same time as the store and served as Sadler's second family home.

(Reverse) Upon Sadler's death, his daughter Mary "Mamie" Sadler Crawford (1899-1992) took over the store, managing it until the 1960s. She renamed it "Crawford's" and added a lunch counter. It was one of York's only black-owned businesses and a well-known gathering place for local African Americans and those traveling between Charlotte and Columbia. Crawford's daughter, Mae Crawford Williams, kept the store open until 1997. Listed in the National

Register of Historic Places in 2017. ***Sponsored by Yorkville Historical Society and WeGOJA Foundation, 2020***

**HM - ST. JAMES ROSENWALD SCHOOL**

***1108 HICKORY ST., HICKORY GROVE***

(Front) This was one of twenty African American schools built in York County in the early 20<sup>th</sup> c. with support from the Julius Rosenwald Foundation, which helped fund nearly 5,000 new schools for Black pupils across the South, including approx. 500 in S.C. This school was built in 1929-30 at a cost of \$3,000 and sits on a 4-acre lot. It follows a two-teacher design plan commonly used for smaller Rosenwald schools.

(Reverse) St. James School's first principal at this location was James W. Goudlock. It served local families until 1957 and was one of many local schools to close in the 1950s as part of the consolidation of York Co. school systems. Three teachers instructed seventy pupils during the school's final year. This building later housed St. Paul's Baptist Church. It is one of the only Rosenwald schools still standing in York Co. ***Sponsored by Hickory Grove Community Preservation and WeGOJA Foundation, 2021***